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Disce quasi semper victurus; vive quasi cras moriturus.

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The Sword and the Kiss.

Many a long and sorrowful year,
Ere Christ of Nazareth died,
An angel walked the weary earth,
With a terrible sword at his side.

And the nations shuddered, as forests moan
Before the north wind's breath,—
For the sword was sharp and merciless,
And the name of the angel was Death.

That angel guarded the golden gates
Of Paradise long ago,—
That sword was the fiery emblem still,
Of sorrow, and sin, and woe.

At last on Calvary's rugged side,
The angel faced the Lord,—
And trembling there in the dust and blood,
He raised the gleaming sword.

But Christ of Nazareth bent His knee,
And with lips that were red and sweet,
He kissed the hand of the angel of Death,
And Death fell at His feet!

And for evermore that angel stands,
At the gates of eternal bliss,—
His sword is broken—each pilgrim of earth,
He welcomes to God, with a kiss!

E. J. M.

St. JOSEPH'S COLLEGE, N. B.

Galileo and the Inquisition.

[The following letter, which we take from the *Scientific American Supplement* of May 10, 1879, will we have no doubt prove of much interest to all our readers, especially to those of a historical or scientific turn of thought. To Catholics it is particularly necessary to have correct information on questions which have been perverted against the truth, and we believe the time has come when Americans of all classes and creeds are more anxious to learn the truth than to listen to prejudice or biased opinion. Let the light shine out. This letter was contributed to the *Scientific American* by an inmate of Notre Dame whose contributions have often graced the pages of the SCHOLASTIC.]

To the Editor of the *Scientific American*:

The substance of a letter from Mr. H. D. Garrison to the *Pharmaceutist and Chemist*, of Chicago, published in your issue for February 15, contains so much that is at utter

variance with truth that I venture to send you corrections. Mr. Garrison's story to the *Pharmaceutist* is so well put together, and so plausibly told, as to deceive any one not conversant with the matters of which he treats: therefore, in the interest of truth—in justice to those great scientific lights who have lived and labored both before and since Galileo's time, and who are wronged by the assertion that Galileo had fully confirmed the Copernican theory—in justice to the feelings of the very large proportion of the readers of your excellent periodical which have been aspersed by the ignorant or malicious assertions of Mr. Garrison, I trust to your sense of honor and fair dealing for the publication of this brief defense.

Galileo was certainly a great mathematician and philosopher, and made many scientific discoveries, such as the doctrine of motion, the theory of falling bodies, the cycloid (very probably), the gravity of the air, the invention, or rather re-invention, of the pendulum; the propagation, properties, and ratios of sound, etc., together with his astronomical discoveries by means of his then large though now comparatively very diminutive telescope, showing the phases of Venus and the movements of the satellites of Jupiter; but to say that he "fully confirmed" the Copernican theory is simply ridiculous. It was not until centuries afterwards, when the discoveries of Kepler, Torricelli, Newton, Roemer, Bradley, and a host of others, had cast further light on the question that that theory had begun to be regarded as a fact by scientific men. It is now generally conceded that Galileo made many serious mistakes, such as the theory of the tides, on which he rested so much, and which brought discredit on his real discoveries. Even Bacon scornfully rejected his theories; and we are told by the celebrated Delambre, that until the velocity of light was ascertained by Roemer, the aberration of light calculated by Bradley, and the laws of gravitation (now beginning to be questioned, it would seem) were established by Newton, all the Copernicans were reduced to mere probabilities.

The fact of Mr. Garrison's writing his letter from Florence, for some years the residence and the scene of Galileo's labors, would naturally lead people to suppose him correctly informed. I propose to show that he was not. The drift of his letter is unmistakably sensational—to make Galileo a martyr of science, and to hold up the Church to execration as his narrow-minded persecutor, an enemy to scientific research, and to the Copernican system in particular. His statements are briefly as follows: That Galileo was arrested and condemned for maintaining the Copernican theory, which, he says, "was then regarded as heretical in the highest extreme"; that the only alternative left him was the renunciation of that theory or "indefinite imprisonment, probably ending in death"; that

the doctrine of Copernicus was "completely confirmed" by Galileo (which I have shown was not the case), but that "the Church," unwilling to accept it, "then unused to reverses, and unskilled in explaining away scientific contradictions, saw no way to meet the issue successfully, but by physical force"; that Galileo had before his eyes the fate of Hypatia, and Giovanni Bruno, who a short time before, being driven successfully from England, Germany, and Switzerland, and imprisoned in Venice for six years, was finally sent to Rome and burned at the stake—"and all this," says Mr. Garrison, "for having simply *argued* [the italics are his own] in favor of the probability of the Copernican doctrine"; that Galileo, although having submitted to the Inquisition, was detained a prisoner for life in his own house at Arcetri, not being permitted to leave it "even to attend church, or to secure medical advice at Florence; nor was he even permitted to see his friends until after he became blind"; that, finally, "at his death he was refused burial in consecrated ground, and his right to make a will contested." We will see how far these assertions can stand the test of truth; and first, naturally, as to the Copernican theory being "then regarded as heretical in the highest extreme." This brings us back a little, but I will be brief.

A century and a half before Galileo's time the Copernican theory was written upon and publicly taught by eminent churchmen, and for more than three quarters of a century it had been publicly written upon and discussed by some of the most learned men in Europe. A century and a half before, the celebrated scientist and scholar Cardinal Nicholas of Cusa taught it and wrote upon it, and was never reproached therefor. The son of a poor fisherman on the banks of the Moselle, Nicholas had, through the liberality of eminent ecclesiastics, obtained a liberal education in the most famous universities of Germany and Italy, eventually became canon of Liege, and in that capacity assisted at the Council of Basel in 1431. Previous to this he had written several works, among them a treatise on astronomy, in which he boldly laid down his conviction that the earth, and not the sun, was in motion, and that the true system of astronomy should be called heliocentric and not geocentric. This opinion he maintained side by side with his friend Cardinal Ceserni before the assembled Fathers of the Council. Not that astronomy had necessarily anything to do with church matters, but because learned ecclesiastics naturally took an interest in it as well as in the other sciences. "Was he summoned to Rome to answer for his bold speculations?" asks the Very Rev. Canon Murphy, of Dublin, in a lecture on "Galileo." "Yes," he continues, "he was summoned before the reigning Pontiff, Nicholas V, but it was to receive the highest dignity the Pope could confer upon him—the Cardinal's hat, and with it the Bishopric of Brixen, in Tyrol." This does not look as if his advocacy of the Copernican theory had been regarded as a heresy.

Again, Celius Calcagnini, born in 1479, also published a work in which he endeavored to prove "*quod cælum stet, terra autem moveatur*," but there is no record of his being regarded as a heretic or persecuted for it.

Still later, in 1533, ten years before the publication of Copernicus's work, "*De Revolutionibus Orbium Cœlestium*," (Marienburg, 1543), John Albert Widmanstadt, while on a visit to Rome from Germany, was invited by Pope Clement VII to give in his presence, at the Vatican, an explanation of the Copernican system. He did so, lec-

turing on the subject in the Vatican garden; and the Pope, in token of his appreciation and favor, presented him with a valuable Greek manuscript, which is now preserved at the Royal Library of Munich, with the event noted on a flyleaf in Widmanstadt's own handwriting.

In 1510 Leonardo da Vinci had connected his theory of bodies with the earth's motion, "showing," as Whewell says (quoted in the *Catholic World* for January, 1879), "that the heliocentric doctrines were fermenting in the minds of intelligent men, and gradually assuming clearness and strength." But no word of persecution here.

We now come to Copernicus, the humble, holy, and learned Catholic priest from whom the system takes its name. He was canon of Frauenburg, in Prussia, and nephew to the Bishop of Ermeland, Lucas Walzelrodt, or as he is sometimes called, Waisselrodt Von Alten (in whose absences Copernicus took charge of the diocese). Having passed the regular course and received his degree of doctor of medicine at the University of Cracow, Copernicus afterwards, when a priest, made three divisions of his time—one for the duties of the priesthood, one for the gratuitous practice of medicine among his friends and the poor, and one for the pursuit of astronomical and other scientific studies. He spent twenty-three years in completing his astronomical system, but had not yet published it when it became known to his friend Cardinal Schomberg, who urged its publication and offered to pay the expenses. The Bishop of Culm, Tindemann Giese, had also for a long time advocated its publication, but the modesty of the learned canon and his desire of further improving this work withstood their importunities. Finally, when it was published, it was at the expense of Cardinal Schomberg, who generously gave the money in advance. Copernicus had some years before been a professor in Rome, where he was held in high estimation, and was frequently, after leaving it, consulted on mathematical questions, notably in 1516 concerning the improvement of the calendar. He dedicated his work, by permission, to Pope Paul III, and placed it under his protecting ægis, in order "that the authority of the Pontiff might silence the calumnies of those who attacked these opinions by arguments drawn from Scripture." Copernicus died a few hours after receiving the first printed copy of his book, and was buried at the foot of the altar where he usually said Mass. Thirty-eight years afterwards, Cromerus, Bishop of Ermeland, had a suitable inscription placed on his tombstone, which may be seen to this day. A monument was erected to his memory in the Catholic city of Cracow in 1822, by the Polish Catholics, than whom none are more devoted to the Church, and a colossal statue was also erected by Thorwaldsen, in Warsaw, the capital of the same Catholic Poland. From these circumstances we may estimate the value of the gratuitous hints thrown out by chroniclers and writers that Copernicus's death so soon after the publication of his book probably saved him from persecutions similar to those of Galileo. No word of "heresy" or "persecution" here, notwithstanding the length of time that had elapsed, the prominence given to the astronomer's name, and the men of various stations in life, clerical and lay, that had done him honor, and this in a thoroughly Catholic country.

From the foregoing may plainly be seen the groundlessness of Mr. Garrison's assertion of the Copernican theory being regarded as "heretical in the highest extreme," and we are forced to seek other reasons for Galileo's con-

demnation. If there be any doubt about its not being regarded as heretical, perhaps Galileo's own assertion may dissipate it. In a letter to Piccheria (quoted in the *Catholic World's* article), Galileo writes, after the decree of 1615: "The result has not been favorable to my enemies, the doctrine of Copernicus not having been declared *heretical*, but only as not consonant with Sacred Scripture; whence, the whole prohibition is of those works in which that consonance was maintained." It was at this time his enemies first circulated the false reports that he had been tried, condemned, and punished—reports which stung Galileo so much that he went to Cardinal Bellarmine and obtained a writing over his (the Cardinal's) signature, contradicting them. The Cardinal's certificate bears date of the 26th of May, 1616.

So we see that it was Galileo's obstinacy in making a theological or scriptural question of the Copernican theory, and at a time when there were no substantial proofs in its favor of being more than a theory, that first brought him into trouble. Cardinal Barberini, afterwards Pope Urban VIII, had advised him "not to travel out of the limits of physics and mathematics, but confine himself to such reasonings as Ptolemy and Copernicus used; because, declaring the views of Scripture the theologians maintain to be their particular province." Therefore, we see the fallacy of the claim put forth that Galileo was a martyr to science in general, and the Copernican theory in particular; in fact, he, by his rashness, undid much of what Copernicus had done. Even Chambers, or rather the learned Protestant who wrote the article on "Galileo" for his *Encyclopædia*, candidly acknowledges that "no great man had ever less claim to the title" of martyr; that "the great deficiencies in his [Galileo's] character were a *want of tact to keep out of difficulties*, and a want of moral courage to defend himself when involved in them. His biting, satirical turn," continues the encyclopedist, "more than his physical discoveries, was the cause of his misfortunes." Long before Galileo went to Rome, and while yet teaching in Pisa, his native city, the overbearing and dictatorial spirit of the man had raised such a storm of ill-feeling against him, and entangled him in so many broils, that he was glad to leave Pisa and take a professorship in Padua. In the social circle, it is true, Galileo was genial and affable, but, like many others, even in our own day, in business matters he was arrogant, overbearing, and so self-confident that he would neither take advice nor brook restraint. Hence it was that when he took a notion to prop up his opinions with Holy Scripture, a check was put to his action, and not unjustly, for although it happened that later scientific discoveries have borne him out in supporting the Copernican theory, they have also condemned the many errors with which he had hampered it, and more particularly the very one of all others upon which he rested the truth of that theory, namely, the ebb and flow of the tides, which has since been proved fallacious. It is asserted by many that on discovering the sun-spots Galileo ascertained also the movement of that luminary, which was not the case; he supposed it stationary, or revolving only upon its axis, which was another serious mistake. The Pope had often told him, in private conversation, that his theory of the tides was untrue, and that he weakened his position by resting mainly, if not altogether, on such a false basis—all which scientific research has since proved true. Hence we see that even from a scientific point of view Galileo was more wrong than right, for he had not been

able to see and turn to account the full extent of the discoveries he had made with his telescope. It was not till long afterwards that they brought fruit, and then only by accident. It was not till 1672 that Richer, when sent to Cayenne by the French Academy of Sciences, found it necessary to shorten the pendulum on account of the centrifugal force of the earth in its rotation on its axis, as afterwards explained by Newton and Huygens; in the same year Roemer, the Danish astronomer, discovered the transmission of light and the value of its velocity—verified in 1676; and it was not until fifty years later that Bradley's discovery of the aberration of light was made. Thus, we see, more than a century had elapsed after Galileo's death before any positive proofs had been obtained; although Mr. Garrison tells us Galileo had "fully confirmed" the Copernican doctrine. When we see Galileo asserting the immobility of the sun, failing in his method of ascertaining the longitude at sea when he thought he had succeeded, resting the truth of the Copernican system on his "Theory of the Tides" (published in 1618), and then attempting to force the Scriptures to prove his assertions, we need not wonder that the tribunal of the Inquisition bade him desist, as being on dangerous ground. "The dignitaries of the Church," says Chambers's *Encyclopedia*, "who persecuted Galileo warned him beforehand, in the friendliest way, 'to be more prudent'—to confine himself to science and mathematics, and let the Scriptures alone. Moreover, the same authority continues—a fact which it would be well that Mr. Garrison would bear in mind: "It is also right to add that the Congregation of the Inquisition, by which Galileo was condemned, is not believed by Roman Catholics to speak with the plenary authority of the Catholic Church, nor are its decisions regarded as infallible even by the most extreme Ultramontane."

Finally, as to the assertions that Galileo was not permitted to leave his house even to attend church or obtain medical advice, or to see his friends until he became blind—that at his death his right to make a will was disputed, and that he was refused burial in consecrated ground, we can say on the best authority, both Catholic and non-Catholic, that they are sheer fabrications, with no foundation in fact. It is true that Galileo was condemned by the Inquisition (and not by the "Vatican Council," as Mr. Garrison calls it), (1) for contempt of its authority, (2) for a breach of trust in using the name of a government functionary, Riccardi, for an illegal purpose in the publication of a work "containing a high estimate of his own discoveries," says Delambre, "but depreciation of others," in which the confidence of his personal friends, including even the Pope, was outraged, and which really contained so little except personalities that Arago says he would "advise scholars not to lose their time in reading it,"—for these things he was condemned by the Inquisition to imprisonment at its pleasure, and to recite once a week for three years the seven penitential psalms—reserving to itself the privilege of moderating, commuting, or taking away in whole or in part the penalties and penances. But it is also a fact that the same Pope Urban VIII who before had settled upon Galileo a pension for life of 100 crowns a year, and on his son Vincenzo a similar pension of 60 crowns, *immediately commuted the sentence* pronounced on the 22d of June by the Inquisition, and that on the 6th of July following Galileo left Rome for Sienna, where he remained with one of his most intimate friends, Archbishop Piccolomini, until his return home, in December, to his villa at Arcetri. "Here he

spent," says the celebrated Protestant Encyclopedist Rees,* "the residue of his days, prosecuting his studies and observations, and communicating the result of them occasionally to the public; AND HERE HE WAS VISITED BY PERSONS OF THE PRINCIPAL RANK AND CHARACTER AT FLORENCE."

Arcetri was only about a mile from Florence, and not far from it was the Convent of St. Matthew, where Galileo's two daughters were cloistered nuns, and where he often went to see them, to enjoy their conversation and their many proofs of tender filial affection. "Thus the last years of the philosopher were spent," says the Very Rev. Canon Murphy, "not, as has often been asserted, moping about the gloomy precincts of a prison, but among the amenities of a charming villa," and in converse and communication with his friends. "He was comforted and strengthened in the hour of death by the last Sacraments and by the proper blessings, and his eyelids were closed by the hands of his affectionate son and of his cherished friends, Torricelli and Viviani."

As to the assertion that Galileo "was refused burial in consecrated ground," it is or should be well known that his body rests in the Cathedral of Santa Croce, at Florence, "along with some of the remains of the most eminent men of modern Italy."

B. S. C.

NOTRE DAME, INDIANA, March 13, 1879.

* "The Cyclopædia, or Universal Dictionary of Arts, Sciences and Literature, by Abraham Rees, D.D., F.R.S., F.L.S., S. Amer. Soc. London: 1819." In 39 vols., accompanied by 5 vols. of steel engravings. A rare and valuable work, to which I have had access in the Library of the University of Notre Dame, Ind. [Alas, this with other costly works, and many of them far more precious—as, for instance, a fine set of the early Fathers—was ruined by the fire.—ED. SCHOLASTIC.] It was published to subscribers at 60 guineas (about \$300), secured to the heirs, and considered so complete and perfect that no second edition was to be or has been published. Nearly if not all the eminent men of the day were contributors to this publication, the list of their names filling nearly a page of the preface to the work. Among these it may suffice to mention Abernethy, Sir Humphrey Davy, Mackay, Landseer, Flaxman, Bonnycastle, Paul, Lawrence, Donovan, Cavallo, etc. Suffice it also to say that the time and place of publication indicate no Catholic tendencies,

—"Michael Angelo, in passing a rough block of marble, said there was an angel imprisoned in it. Seizing his chisel and mallet he worked until the angel stood out free, with its pinions spread as if ready to take flight. So, no matter how rough may be the poor child of Irish Catholic faith, there is, under that rough exterior the imprisoned angel of faith, the imprisoned power and beauty of Christianity; it requires only adversity or some skillful hand to bring out that beauty and that spiritual existence. And therefore with that poor people remains deeply seated the faith Christianity, with it the civilization of Christianity, and they seek to spread it wherever they go. And poor, faithful people from every part of the universe, your eyes and your hearts are turned to this scene, and your hearts exult at this triumph that to-day the greatest church in the New World, the most magnificent temple of God upon this land, is consecrated to the Most High under the invocation of your national Saint; and now in its beauty, and in its ruins in the future and for all time, shall it bear the name of St. Patrick's Cathedral of New York. Noble, suffering, faithful people, you deserve the compliment!"—*From the sermon of Bishop Ryan of St. Louis, at the dedication of St. Patrick's Cathedral, New York.*

To Maurice F. Egan,
ON READING HIS "SONGS AND SONNETS."

I have not learned to love our frozen clime,
Nor care I for the songs its poets sing;
Though they may soar to towering heights, their rhyme
Is rugged, and it never breathes of spring.
Give me the sweet, melodious lays of Moore,
Or Petrarch's sonnets, sweet as silver bells,
Or Goldsmith,—bards whose pages shall endure,
While poetry weaves o'er man its magic spells.

Yet, like a rare exotic, comes a man
Whose verses glow with warmth, and love, and light,
And whose fair measures lovingly I scan,
And find no word to wound the sense or sight.
Egan! like summer's breath thy sweet songs came,
And thrilled my soul with their poetic flame.

—*Eliot Ryder in the "New York Catholic."*

A Remarkable Tribute to Cardinal Newman.

All the newspapers, secular and religious, says the *Catholic Review*, have had something to say respecting the elevation of Dr. Newman to the Sacred College. We are happy to say that in none of them have we seen anything but words of praise for the new Cardinal. But of all the articles in the secular press which we have seen, none appears to us so admirable as the following, which forms the leading article in the *Albany Argus* of Friday last:

A CARDINAL EVENT.

The act which was promised months ago has come to pass. Leo XIII has made John Henry Newman a Prince of the Roman Catholic Church.

His accession to the Cardinalate, at the age of seventy-eight, moves more than the men and women of his faith to approbation. It is recognized as an appropriate act by the scholarship of the world and by the heart of the English-speaking races in the earth. Every requirement of fitness and function unites in the appointment. A Cardinal should be great in mind and child-like in character; profound in scholarship; prudent, simple, inspiring in life; he should have conquered commanding recognition in the brains and hearts of men, before he is made their moral example. There is no respect in which John Henry Newman is not the first of English Catholics. His intellectual pre-eminence is conceded. The blamelessness of his life is admitted. The vastitude of his learning is a fact which gives all England an estate of pride in him. The clearness, elegance, plainness and candor of his speech makes it the best of any now devoted to serious elucidation in the Anglo-Saxon tongue.

The man's long life is well known. He was the idol and hope of the English Establishment. He faced obloquy, misinterpretation, poverty, and a suspicion that he found among those to whom he went, as well as felt among those from whom he separated, in order to do what he believed it was his duty to do, in joining the Roman Catholic Church. Time, which has clarified his act, has also shown how strong were the temptations to ease and quiet, which he resisted, and how impelling were the forces that dragged his life into line with his convictions and his conscience. His accession to Catholicism was the most considerable religious event in itself, and in its consequences, of the period of its occurrence. The subsequent recognition of his sincerity, the restoration of greater respect and

affection to him than ever, the heartiness with which all learning and piety in England have stood up and uncovered before him, as the greatest of her scholars, and as a moralist, philanthropist, theologian and patriot unsurpassed, are events which make a broader, purer and stronger mark for toleration, and for the grand repute of the grandest race of the earth, than any other facts affecting an individual in modern history.

Protestant England and Catholic England hold him in equal honor now. The first admires him; the second almost idolizes him. He has won the victory of love, learning and courage. In the love have been perfect purity and charity. In the learning has been a force that has stirred thought to its centre round the world. In the courage has been an example of steadfastness, faith and power that has made burden-bearing easier and duty easier everywhere. The generation that warred in words and almost in blows about whether Newman did right or wrong has been succeeded by one that concedes the great fact that he was sincere, and that better than the prudence and preferment of his quiescence would have wrought, was the manliness of his following his convictions, though they led him to poverty and through persecution. The right to change forms, when faith changes, had to be battled for long. The fact of changing forms when faith changed, long brought reproach. Newman's emergence vindicated the right. Newman's life has made the exercise of the right an honor. He won for free thought a victory he little wot of. The right to become a Catholic is the same in essence as the right to be or become adherent to any form of faith or to none. As liberty has turned on the right to be a Protestant, so, in his case, did it turn on his right to cease to be a Protestant. He won his right and liberty, won a new battle in his battle.

Altogether outside of the doctrinal phases or forces of the event, we are glad he has been made a Cardinal. It is promotion of the strongest brain, the deepest learning, and the most exemplary life in his order. Such an event lifts up the best qualities everywhere. It promotes greatness and goodness, everywhere, by being an instance of their promotion in him. What views he takes on doctrine, progress, liberalism, may be wrong, may be right. They are sincere. That fact makes it his duty and delight to speak them. Spoken, they will pass into the forces which God is using to save the world for Himself, by saving it from itself. The final discovery of the final theology—whether it come to man by death or to the race alive here, by prophesied or unsuspected means—will, we doubt not, show that all who worship the Spirit in spirit and in truth, had the secret of His being and policy, in larger degree than they or others realized; that Cardinal in Rome and the most humble and illiterate suppliant, in the furthest quarters of the earth, alike had it; that it made the log cabin in the woods, the snow-cave nearest to the pole, the bamboo hut across the equator, equally its temple, with the stateliest cathedral or the mightiest mosque or the most consecrated church.

Not what the Cardinal says, but what he is, not what he did or does, but the virtues in his deeds, not the faith he believes, but his fidelity, charity, childlikeness, a life which heaven has prolonged and Rome crowned and the world made better by. The character of a man is the thing that is catholic. Of that character, as a preacher, the field is the world. It has three continents for a pulpit, and humanity for congregation. The mind of the man

dogmatizes about truth. The man himself reflects truth, and such lives as his will preserve the testimony of God in the earth, and relieve its darkness, till in His light we shall see light, knowing Him as He is and praising Him as we ought.

A remarkable paragraph is published in one of the Anglo-Roman papers respecting the new Cardinal and the present Premier of England. It reads as follows:

On most Saturday afternoons in the last year of the first decade of the present century, two boys, aged respectively nine and five, might have been seen playing in the grounds of Bloomsbury Square, London. The boys, both natives of the square, offered the most complete contrast to each other in appearance. The younger, whose head was profuse with long, black, glossy ringlets, was a child of rare Jewish type of beauty, and full of life and activity. The other was grave in demeanor, wore his hair close cut, and walked and moved in a way which in young people is called "old-fashioned." He was of pure English race and Puritanical family. The names of the children denoted these differences as much as their appearances. The one was Benjamin D'Israeli, the other John Newman.

Sixty-eight years have passed since then, and much has happened in the mean time, but nothing more wonderful than that the handsome little Jew boy should become a Christian and Prime Minister of Protestant England, and the Puritan lad a Catholic and a Cardinal of the Holy Roman Church.—*N. Y. Herald.*

Scientific Notes.

—The proprietor of the Pullman car invention reports that paper wheels have run four hundred thousand miles under his cars without repair, while the average running power of an ordinary wheel is from fifty-five thousand to sixty thousand miles.

—Mr. Rassam, who is carrying on the work begun by the late Mr. George Smith, has just discovered at Babylon an octagonal cylinder, on the sides of which are engraved a history of the campaign of Sennacherib against King Hezekiah. This important find is to be sent to London for safe keeping in the British Museum.

—Most of the wine used in England for the Holy Communion in Roman Catholic churches, comes from the vineyards of the English colleges of Lisbon and Valladolid, and is white; but elsewhere red wine is usual. The Roman Catholic and Episcopal Churches have no rule as to color, but demand pure juice of the grape.

—A German inventor proposes to make boots that will never wear out. He mixes with a waterproof glue a suitable quantity of clean quartz sand, which is spread on the thin leather soles employed as a foundation. These quartz soles are said to be flexible and almost indestructible, while they enable the wearer to walk safely over slippery roads.

—A new form of disease has become apparent in the heart of a very crowded portion of London. It is a new form of Cyprus fever, and a diagnosis of a recent malignant case shows the patient to be suffering from hallucinations and lowered vitality. The faculty ascribe the disease to impure water and have given it the name of detophobia, and though it is seldom fatal, the sufferer remains but a shadow of his former self.

—The fossil fern from the slaty formation of the Silurian epoch, discovered near Angers in France by Monsieur de Saporata, has been fully described in the French *Comptes Rendus*. Peculiar interest attaches to this specimen from the fact that it is doubtless the oldest of known plants. Its discoverer ranks high among European botanists, and has brought himself into considerable prominence lately by

some original speculations concerning the developing and changes of vegetation in the Polar regions.

—The Tyron valley, in North Carolina, is a natural hot-house. It is a slice of Florida, less than a mile long and about half a mile wide, uncovered at the base of the Blue Ridge, retaining its southern temperature all winter, while the surrounding mountains and valleys are bleak and bare. The soil and vegetation are the same as those of the adjacent mountain region, but the temperature is higher. Early in April, when in the region round about the forests are bare, this lovely little belt is clothed in the verdure of summer. The mountains inclose it on every side save the south, and protect it against winds and cold currents of air.

—In the basin of the Teplitz Stadtbad, the recent stoppage of which has caused so much alarm in the charming Austrian watering-place, Roman coins and antiquities have been found. On one of the coins a female bust is represented with the circumscription "Sabina Augusta" (wife of the Emperor Hadrian, A. D. 117-138). The source must, therefore, have been well known to the Romans, and it is quite possible that even before the year 762, when it is first mentioned in Bohemian history, it may have temporarily ceased to flow. Besides the Roman coins, Bohemian and German coins (up to the year 1740) were discovered.—*Nature*.

—The blue-glass mania, which has now almost disappeared, was not destitute of good results. It led to a great deal of scientific study of the influence of certain rays of light on animal and vegetable life. There is a paper on the subject in the *Comptes Rendus* by a French experimenter. He found that the blue rays are least necessary in spring and winter; while the red rays are more requisite to sustain life and prevent too rapid development. He notices the fact that most leaf-buds have a brown or reddish covering. Red glass, by withdrawing the blue rays, sustains while it enfeebles life; green glass, by intercepting the red rays, causes most plants to become weak and ultimately to perish.

—A fragment of the gray substance of the brain, not larger than the head of a very small pin, contains parts of many thousands of commingled globules and fibres. Of ganglion-globules alone, according to the estimate of the physiologist Meynort, there cannot be less than 600,000,000 in the convolutions of a human brain. They are, indeed, of such infinite number that possibly only a small portion of the globules provided are ever turned to account in even the most energetic brain. In one passage of his book, Dr. Maudsley finds occasion to contrast the 15,000 words which Shakspeare employs for the expression of his ideas with the hundreds of millions of brain globules that must have been concerned in the production of this intellectual harvest.

Art, Music and Literature.

—A catalogue of all the books published in Great Britain and Ireland during the year 1878 and including the principal ones published here and in Canada, contains more than six thousand titles. And the past year was one of almost unparalleled depression in the English book trade.

—The opening of the summer season at Manhattan Beach, N. Y., has been fixed for June 14th. Gilmore's full band, and the great cornetist Levy, with some of the best musical talent of the country, have been engaged for the season. Messrs. Gilmore and Levy promise a grand concert for the opening.

—Two volumes, presumably the last, have been added to Mr. Longfellow's series, "Poems of Places." One of them is the last of the set devoted to America, Mexico, Central America, South America, and the West Indies. The other is given to Oceanica, including Australasia, Polynesia, and miscellaneous seas and islands.

—Mme. Thiers is about to present the public library in Marseilles with a splendid edition of the "Chinese Encyclopædia of the Emperor Kien Long," a work which is extremely rare, and which is only to be found in Europe at the British Museum and at the *Bibliothèque Nationale* at Paris. It contains fourteen volumes, with numerous illustrations.

—His Eminence the Archbishop of Rheims, following up the thought of his predecessor, Cardinal Gousset, intends to erect a statue of Pope Urban II, who inaugurated the first Crusade. This statue is to be erected at his birth-place, the manor of his ancestors, the Ganchers de Chatillon, whose descendants have played a prominent part in the history of France. A committee is to be formed for this purpose.

—According to a careful computation, the number of daily and weekly papers and other periodicals published on the face of our globe is 23,291. Of this number there are in Africa 50, in Australia 100, in Asia 387, in America 9,129, in Europe 13,625. Among European countries England publishes the largest number of journals, viz., 2,509, after which comes France, 2,000; Italy, 1,236; Austria, 1,200; Russia, 500.

—The Holy Father has appointed Father Bollig, a Jesuit, keeper of the Vatican Library. He is the first Jesuit who has ever filled the office. Usually, some prelate conspicuous for learning has been selected for the position, which is looked upon as a stepping stone to a cardinalate. Father Bollig speaks fifty-five languages, and is a fit successor of the celebrated linguist, Cardinal Mezzofanti, who once held the office, whom Byron styled "a walking polyglot."

—A third and final edition of the little pamphlet entitled "Rome's Recruits" has been published in England, two editions of ten thousand copies having been already sold. A great many corrections have been made, and several hundred new names have been added to the list, a synopsis of which has been made in accordance with Mr. Gladstone's suggestion, and runs as follows: Clergy, 250; Oxford men, 290; Cambridge men, 160; Peers, Peeresses and members of Titled Families, 340. Nearly 3,000 names in all are now inscribed upon this religious "Roll of Honor."

—Seven hundred thousand Protestants in Ireland hold the University of Dublin, with its magnificent college, a library of two hundred thousand printed volumes, and one thousand seven hundred rare manuscripts, richly stocked museums, a fully furnished botanic garden, and two hundred thousand acres of landed property. Four millions and a half Roman Catholics have their University, for which they have taxed themselves to the amount of two hundred thousand pounds, but from the State they have not received a farthing, and its very existence is ignored.—*N. Y. Sun*.

—On the occasion of the hanging of a portrait of Longfellow in the Douglas School, Boston, a few days ago, a letter from the poet was read. In reply to the question how in his old age he could write with the apparent happiness of a boy, he said: "In this neighborhood is a pear tree, planted by Gov. Endicott two hundred years ago, that still bears fruit not to be distinguished from the young tree in flavor. I suppose the tree makes new wood every year, so that some part of it is always young. Perhaps that is the way with some men when they grow old; I hope it is so with me."

—The library of the Paris Arsenal possesses 200,000 volumes and 8,000 manuscripts; the library of the Sorbonne, 80,000 volumes; the library of the School of Medicine, 35,000 volumes; the National Library, 1,700,000 volumes, 80,000 manuscripts, 1,000,000 engravings and maps, and 120,000 medals; the Mazarin Library, 200,000 volumes 4,000 manuscripts, and 80 relief models of Pelasgic monuments in Italy, Greece and Asia Minor; and the Library Saint Genevieve, 160,000 volumes and 350,000 manuscripts; making a total for all the public collections of Paris of 2,375,000 volumes and 442,000 manuscripts.

—An anonymously illustrious man has just passed away.

Thou art mated to a clown,
And the grossness of his nature will have weight to drag thee down,

are lines familiar to every student of Tennyson and to most Englishmen. The clown referred to, who contrived to earn the pardonable hatred of the Laureate, was a Lincolnshire parson of considerable means and very horsey proclivities. He had outbid the Laureate in the affections of Amy (her real name). It was not an uncommon occurrence for this clergyman to stop during his discourse, and call one of his favorite dogs up into the pulpit!

—While workmen were engaged in excavating for a

building in St. Paul, Minnesota, April 21st, they found, two feet from the surface, a solid silver chalice of Belgian make, and of a design not in use in the Church for at least two hundred years. Bishop Grace is of the opinion that it was brought to St. Paul by Father Hennepin, who, about two hundred years ago, was attacked by Indians, while encamped on Trout Brook, near the point where it empties into the Mississippi, within the present limits of St. Paul, and robbed of his effects, among which was probably the present find. The chalice is egg-shaped, with a short stem, the palm being richly embossed and carved with the monogram "I. H. S."

—On Sunday last, May 25, took place the formal dedication of the new Cathedral of St. Patrick in New York. The church is the finest on the American continent, and one of the finest in the world. The ceremonies of dedication were the most imposing ever witnessed in New York. The Cardinal Archbishop of New York, six other archbishops, thirty-six Bishops, and over two hundred and fifty priests participated in this grand service. Twenty-seven years ago Archbishop Hughes, foreseeing the growth of the Church in this country, conceived the design of this magnificent edifice and labored towards its erection to the day of his death. To-day the grand temple, the dream of his life, is completed.

—Cardinal Newman's style of preaching is thus described by an English periodical:—"Cardinal Newman's manner in the pulpit was one which, if you considered it in its separate parts, would lead you to arrive at very unsatisfactory conclusions. There was not very much change in the inflection of his voice; action there was none; his sermons were read, and his eyes were always on his book; and all that, you will say, is against efficiency in preaching. Yes; but you take the man as a whole, and there was a stamp and a seal upon him, there was a solemn sweetness and music in his tone, there was a completeness in his figure, taken together with his tone and with the manner, which made even his delivery such as I have described it, and though exclusively with written sermons, singularly attractive."

—The *Athenæum* says:—"The fifth and last volume of Mr. Foley's "Records of the English Province of the Society of Jesus" is nearly ready. It carries on the history of the province after 1673, and contains a full account of Titus Oates' plot, from documents hitherto unpublished, and of the Revolution of 1688. As Mr. Foley has drawn much of his information from the private letters and notices of the Jesuits, he ought to be able to furnish something novel and interesting about the period of which he treats. This volume, like its predecessor, should be valuable to the genealogist on account of the biographies of those who suffered for their religion, and the notices of the old Catholic families of England that are given in its pages. Among these families are the Arundels of Wardour, the Petres of Essex; the Welds of Lulworth, the Tempests, Huddlestons, Bedingfields, and many others."

—The British Museum has just acquired two celebrated papyrus scrolls which have formerly been in the possession of private owners. They are a portion of the orations of Hyperides, and what is known as the "Bankes Homer." The "Homer" takes its name from William J. Bankes, who, in 1821 purchased it on the island of Elephantine, in Egypt, and consists of a roll of papyrus 7 feet and 8 inches long by 10 inches wide, and contains the text of the last book of the "Iliad," beginning with line 127. It has been assigned to the time of the latter Ptolemys; but corrections of a later date have been added. The scroll has been well preserved and is in one unbroken length. The museum was already the possessor of the greater part of book XVIII of the "Iliad" on papyrus that belongs probably to the first century. It was purchased in Alexandria, and had been found in a tomb near Monfalat. The "Hyperides" scroll is 11 feet long and 1 foot wide, and was found in excavations in western Thebes. It is written in clear, neat characters, and dates from the first or second century B. C. A writer who has seen it says it is "a wonderfully well preserved specimen of antiquity."

—A heraldic journal, printed in Pisa, Italy, has just published an annual catalogue of the Italian nobility. In

this work we find some interesting details of the Pecci family, of which our present Holy Father is a descendant. This noble family belonged originally to Sienna, where they were lords of Processa. In the thirteenth century they wielded a powerful sway at Sienna, and were inscribed in the council of the nine first families of the land. The two brothers John and James Pecci, gave splendid hospitality to Pope Martin V and his entire court, when visiting Sienna, and lent him 15,000 florins in gold, a considerable sum for that period. One, Peter Pecci, professor of law at the Sienna University, represented his native town at the coronation of the Emperor Sigismund, and received from him the title of baron and count. Other members of this noble family have also been distinguished in the sciences of law, theology and *belles lettres*. They have given to the Church three illustrious prelates, one in 1417, who became Bishop of Grosshetto; another in 1679, the Bishop of Massa, and a third Bishop of Grosshetto in 1710. At the beginning of the seventeenth century one Pascal Pecci, of this family, settled in Carpineto, a little village of the Campagna, a province of the pontifical territory, and from him is descended our present Pope, Leo XIII, whose family name is Joachim Pecci.—*Ave Maria*.

Books and Periodicals.

—We have received from the Rev. Editor of the *Ave Maria* the "Third Edition—Revised and Enlarged," of Rev. Father Lambing's valuable Essay on Mixed Marriages. It is superfluous on our part to say a word in praise of this little treasure-house of practical, social theology; it has received the approbation of the prelates, clergy and the Catholic people. The present edition is elegantly printed on beautiful rose-tinted paper. The elegant appearance of the little book is worthy of its valuable contents, and should be in the hands of every young Catholic.

—The *Catholic Review* has issued a "Cathedral Supplement," giving fine exterior and interior views of St. Patrick's Cathedral, and also portraits of the two great men whose names will forever be associated with its building, Archbishop Hughes and Cardinal McCloskey. The supplement contains, besides, a full and detailed account of the ceremonies of the dedication, the sermons of Bishop Ryan and Bishop Keane, the cable telegrams sent to and from our Holy Father, an account of the banquet, a list of the Archbishops and Bishops present, and finally a complete history of the great work from its beginning, with a description of the glorious edifice and a comparison with the other great churches of Christendom. The enterprise of Mr. Hickey, the publisher, in getting out this beautiful and valuable supplement is worthy of all praise.

—John Morley, the editor of the *Fortnightly Review*, makes a valid criticism of the Ferry educational bill of France when he says that it does injustice by the denominations when it deprives them of the right to give university education to those who prefer it. The republic of France will some day learn that it does the best possible by its people when it removes all obstacles to the free education of the people. Let the state educate as far as it consistently may, but do not withhold a similar privilege from any one of various denominations. This would seem to be a wiser course to follow, and we hope France will eventually pursue it.—*Rochester Democrat*.

—I have a friend who brought up a young lark by hand in his office in this city this summer. Now it is full-grown, and so tame that it will come at call from any part of the house, in which it has entire freedom. It goes around striking its closed bill into the earth and then opening it, thus prying apart a hole into which it looks first with one eye and then with the other, cocking its head in a very amusing way. If a paper is put near it, in goes the bill, and then it is opened, tearing a hole large enough for observation. The rents in the carpet and tablecloth also attest this destructively inquisitive trait.—*Science News*.

Notre Dame Scholastic.

Notre Dame, June 7, 1879.

Replacing Fine Buildings.

The last number of the NOTRE DAME SCHOLASTIC contains a description of the new College building about to replace that which was recently destroyed by fire. Out about Chicago they have a marvellous fashion of burning down fine buildings and immediately replacing them with finer ones. The books and many of the appurtenances of the College that went up in smoke and cinders, seem to be falling back, as if out of the sky, to it. The new building is of modern Gothic style, with frontage of 224 feet and depth of 155 feet, with three stories and basement. The building will be substantially fire-proof; and a rotunda in the centre of the main building, 30 feet in diameter and crowned by the dome at a height of 170 feet from the ground-floor, is certainly a grand architectural feature. Cut stone and galvanized iron will form the exterior trimmings. Mr. W. J. Edbrooke is the architect of the new building.—*Catholic Times, Waterloo, N. Y.*

The above, from our esteemed contemporary the *Catholic Times*, is but one instance out of many showing the cordial interest taken by the Catholic press at large in the affairs of Notre Dame since the fire. The kind words of sympathy coming in from every side must certainly go far to assuage the painful feelings of those immediately interested in the great losses caused by the fire, but we must assure our excellent contemporary that although it is an easy matter to burn down a set of fine buildings it is very, very difficult to replace them. Of this we have full evidence here. As soon as possible a strong force was set to work to clear the ruins—the venerable Superior-General himself deigning to lend a hand in cleaning bricks, the priests and Brothers working from morning till night with all the energy that such a calamity alone can give, and these with the aid of hundreds of workmen, have succeeded only in a little more than covering the foundations of the principal building. When the other buildings will be finished, God alone knows, for the tax is not confined alone to the muscular energies—the financial barrier must also be surmounted. The heavy losses which the community sustained by the fire will make the burden heavy indeed. The grand old University of Notre Dame has been, for the time being, swept out of existence—to re-erect it will require all the energy and all the means that can be brought to bear upon it. Now is the time for every friend of Notre Dame and of Catholic education to speak a good word for and lend a helping hand to the toiling builders. Already the expenses amount to not less than six or seven hundred dollars a day—what will it be when plasterers' and painters' and slaters' bills are added. If ever money was needed here to complete a good work, now is the time—for if the College were not ready in September to receive students, the loss would be incalculable. But with God's help it will be ready. Meanwhile, the truth of the old French adage stands—*Qui donne tôt, donne deux fois*—Who gives promptly gives twice.

The nearly quarter of a million dollars' worth of buildings, furniture, etc., destroyed by the fire was the fruit of the severe personal toil of the members of the community at Notre Dame for the last thirty-six years; now that all has been swept away by fire they appeal to the generosity of their friends to assist them out of the difficulty.

Professor Otto M. Schnurrer.

On Sunday last, and during the week, several parties visited Prof. Schnurrer and family previous to their departure from Notre Dame. During the years the Professor has taught here and resided at Notre Dame, both himself and his amiable and accomplished wife have made themselves universally esteemed, and it is now with mutual feelings of regret that the separation takes place. Now that he leaves us, a few words in regard to this estimable gentleman may not be out of place. Prof. Schnurrer, who early in life graduated from one of the best Universities in Germany, has been much connected with literary and scientific pursuits, and, latterly, with college life and teaching exclusively. For some years after leaving college he was connected with one of the largest chemical houses in Germany, and during a portion of that time travelled a good deal in the interests of its stock. A Lutheran in religious belief, he in time had his attention turned to the ministry, which he eventually entered, and the duties of which were discharged by him with his characteristic devotedness and assiduity, until, some eighteen years ago, becoming at last fully convinced that the Catholic Church was the Church of Christ, he, without counting the cost, at once sacrificed his means of livelihood and his brightest earthly hopes in order to fulfil the dictates of his conscience. There are to-day many who, both here and in Europe, have realized what sacrifices such a step entails—the estrangement, at least for a time, from old associations and friends, caused by prejudice (often with the best of motives, however,) rash judgment, and misconception of one's motives or intention in taking such a step;—but eighteen years ago, when Mr. Schnurrer made his abjuration and entered the Catholic Church as a layman, anti-Catholic prejudices were much stronger than now, and the strength of will equal to the emergency, as well as the sacrifices consequent upon the step, must have been greater in proportion.

Since the date of his conversion, Mr. Schnurrer has led a truly devoted and edifying Catholic life. His example was soon followed by his wife, who also embraced the Catholic faith.

Prof. Schnurrer was for some years Vice-President of a fine and prosperous College in Wheeling, W. Va., and on removing West took a professor's chair in the University here, where he continued to teach until the fire. He has now made up his mind to remove further West, having purchased a fine piece of property near Hanover, Kansas, and a drug store in the town, where he intends to carry on the business, his educational and practical knowledge of chemistry coming now into good play and giving every guarantee of success. That the heartfelt good wishes of all at Notre Dame follow Prof. and Mrs. Schnurrer to their new home it is needless to say.

[From the "Catholic Union" of Buffalo, N. Y.]

Cowardly Assailants.

Since the burning of Notre Dame University, a few weeks since, heartfelt expressions and substantial evidences of sympathy have been extended from almost every quarter to the Founder and Faculty. We say *almost*, for there are a few who take this opportunity to strike, in their cowardly wont, at a fallen foe.

Foremost among these, is a correspondent of the *Chicago Tribune*, who states that Notre Dame University

was established to make "converts to Catholicism from among its Protestant students." Of course, the training and salvation of Catholic youth is a small matter to the faculty of Notre Dame. These "emissaries of Rome" count as a far greater triumph the snatching of one soul from the pure and protecting bosom of Protestantism. Such must be the reasoning of this individual who belongs to the class that, apparently, would be glad to believe that the Catholic Church, not Satan, is the "roaring lion" of which the Gospel bids us beware.

Another correspondent of the *Tribune* queries: "What has Notre Dame done for the past forty years?" If he be a resident of Chicago and ask the question in a serious spirit, it is charitable to suppose that he has been enjoying a Rip Van Winkle slumber for the past forty years. Else he could hardly need enlightenment as to the work of an institution of whose educational advantages Protestants as well as Catholics have so abundantly availed themselves; from whose shelter comes forth year after year many a worthy representative of cultured Christian manhood; a centre of literary activity,—despite his assertion that "it has produced no scholar, and no book has come forth under its patronage."

But Notre Dame has naught to fear from the malice of its enemies. A few months hence, and they will be confounded by beholding it arisen from its ashes, in all its olden splendor; and accomplishing, as before, its beneficent mission. Already has the work of rebuilding commenced, and so ardent and active is the enthusiasm aroused among the friends of Notre Dame, it may come to pass even, that

"The second Fane
In glory shall surpass the first."

Local Items.

—On Decoration day the Juniors took occasion to deck the graves of their departed friends in the cemetery on the Scholastic grounds.

—The *Meteorologist*, published at Greensburg, Pa., is a useful and entertaining little monthly. To those who take an interest in weather probabilities it is of especial interest.

—The *Catholic Columbian* is perhaps the best original paragraphist amongst the Catholic papers of the United States. The able young editor seems to have received the cloak of the saintly Prelate who was his predecessor.

—Captain James Keogh, a well known lake Captain, and well known in marine circles, died in Chicago on Monday last, of heart disease. His remains were interred at Notre Dame on Wednesday, in Cedar Grove Cemetery.

—The 15th regular meeting of the Sodality of the Blessed Virgin was held June 4th. The first proceeding was the election of a secretary, and M. Buchmeier was chosen to fill the duties of that office. Master Buchmeier read an essay on the "*Tenebræ*." Rev. D. J. Hagerty gave the ten-minute instruction.

—We do most respectfully protest against the use of such epithets as "Grand," "Supreme," etc., which we find prefixed to the names of councils, branches, and officers of an otherwise excellent society. We think a Catholic benevolent society can get along very well without titles which are so altogether out of place.

—"James J. Quinn, of Tolono, Ill., one of the present year's graduates of Notre Dame University, delivered a lecture at his home, lately, and nobly and generously donated the proceeds, the first fruits of his college culture, towards the rebuilding of his *Alma Mater*. That young man's career is well begun."—*Catholic Columbian*.

—The piles of bricks and bats laid up by the industry of

the novices but a few weeks ago are rapidly disappearing under the constant draft made upon them by the line of hod-carriers in their ceaseless tramp to and fro. It is astonishing how much labor can be performed by a great body of men well organized and working together under a common guidance. Labor thus acting in harmony is one-minded but hundred-handed.

—On Monday Prof. Schnurrer and his excellent family start for their new home in Hanover, Kansas, where Prof. Schnurrer owns valuable real estate, both in the country and in the town. His design, we believe, is to engage in the business of a druggist, for which his chemical knowledge and an extensive practice in early years in Europe eminently fit him. We wish Prof. Schnurrer and family health and prosperity.

—The rapidly increasing passenger business of the Chicago, Rock Island & Pacific Railroad has necessitated increased facilities and accommodations; and it is announced that to meet the wants of travel this Company will commence running on Sunday, June 1, a line of palace sleeping cars between Chicago and Des Moines, in addition to their present system of through cars to Peoria, Council Bluffs, Leavenworth and Atchison.

—During the last two weeks Prof. Ivers has been relocating his house and improving his new home. He is now pleasantly situated near the Sisters' school, which his little daughter can attend without leaving home. This was one of the chief objects of the change. We wish the Professor and his amiable family all happiness in their new residence. His long vacation and hard work will make him rugged for the beginning of the September session.

—The Minims' Bulletins for April and May were sent off this week. They represent all the students now, and they are proud of the greatness thus thrust upon them, and so insist on going through with all the forms. We have no doubt they will end by demanding a regular Commencement for themselves. They are *the* students now, and we must respect them accordingly; they will live in the history of Notre Dame as the heroic fire-Minims of 1879.

—When the first College building was erected here, nearly forty years ago, they were in such haste that they left a great oak tree standing inside the limits, while they built up three walls, leaving the north wall until the tree should be felled and removed. Now, after raising all the walls except the south one, they take out some twenty cedars before the south wall can be built up to the level of the others. So history repeats itself, this time in inverse order.

—Mr. James Cunnea, A. M., M. S., of '70, in company with his wife visited his *Alma Mater* the past week. He said the site of the old college presented a sad spectacle, but the natural surroundings, he was glad to see, were gradually becoming more and more beautiful by the assiduous care bestowed upon them. This is a common remark of visitors, and old students who have been away for some time. Mr. Cunnea is still in the banking business at Morris, Ill. We wish him continued prosperity.

—Everything seems to go on splendidly in the shops connected with the Manual Labor School, and the burning of the College seems to have in no way interfered with them. Improvements have been made lately in the tailor-shop, and, in consequence, the director is now ready to meet the wants of all who would wish to have anything done in the line of tailoring. A large assortment of goods has been received lately, and every arrangement has been made to satisfy the wants of all as quickly as desired.

—Brother Emmanuel, C. S. C., of Notre Dame, Ind., is at present visiting Buffalo as agent for the *Ave Maria*. He will remain here for some time, and will afterwards visit other parts of this diocese, so as to give all who are at present taking the *Ave Maria* an opportunity to renew their subscriptions. The loss sustained by the community at Notre Dame by the burning of their splendid University, has elicited general sympathy. Catholics can give a practical demonstration of this by subscribing for the *Ave Maria*.—*Buffalo Catholic Union*.

—We understand that the Seniors who have remained at Notre Dame have been taking an inventory of the remnants of the fine brass band which delighted us during the

year, and that they have found that twelve good men and true are still left, and with these it is proposed to reorganize for the summer. The first rehearsal will be had in a day or two, and we may hope to hear the "sweet strong" music of the horns again very soon, this time to cheer the builder of the material, as they did formerly the builder of the intellectual edifice. Success to the band!

—The Firemen's annual parade in South Bend on Wednesday presented a fine display. South Bend has one of the best equipped fire-departments to be found in the country. After the inspection of the department by the mayor and common council, Mayor Tong delivered an excellent and appropriate address which has been highly eulogized by everyone. We are happy to have an opportunity of saying here, for the honor of Notre Dame, that Professor Tong is making a record for himself as mayor of the city of South Bend of which all his friends have good reason to be proud.

—There must be some wise one around watching to see what can be saved or turned to good use. He had the rubbish of the burned buildings taken to fill the low ground west of the Church and presbytery, then he took it into his head to barrel the charcoal, of which a large quantity was saved, and now we find him taking the gravel sifted from the sand in making mortar, and using it to raise the centre of the road bed through the park. It is just the use to make of it, and we say well done to our wise man, whoever he may be. It is comparatively easy to use fresh materials to make a new thing, but it is not every one who can make good use of the fragments. Save the pieces.

—We have received the speech of Senator Hill, of Georgia, on "The Union and its Enemies." It has the following patriotic motto: "Who saves his country, saves himself, saves all things, and all things saved do bless him! Who lets his country die, lets all things die, dies himself ignobly, and all things dying curse him!" This reminds us, as Lincoln would say himself, of the noble answer made by President Lincoln when a committee came to ask him to suspend the draft until after his second election, on the ground of its unpopularity. Said Mr. Lincoln, quietly: "What is the Presidency worth to me if I have no country?" Greater words a great man has perhaps never said.

—Several of the artificially trimmed cedars, so much admired by some visitors to Notre Dame during past years, have been removed to make way for the front extension of the new building. They were all scorched on one side, and would probably have been permanently mutilated—but, scorched or not scorched, they were bound to go, making room, like other and more venerable monuments, for the march of modern improvements. The familiar cut forms look lonely enough turned up side down with other rubbish near the lake. We are glad to say that none of the finer trees have been harmed by the fire, nor will it be necessary to remove them to make way for the new building.

—The trouble which has come so suddenly upon Very Rev. Father Sorin instead of depressing him, seems to have made him younger. God prepared him and made him equal to his great work in first building up this institution, and now He has given to the REBUILDER the energy and, as it were, the youth of the FOUNDER. His form seems more erect, his brow more hopeful, and his voice more cheerful than before the loss which he and his children have suffered. He walks about the building every day, and takes the keenest interest in the progress of the work. Undoubtedly the widespread and hearty sympathy which has been expressed for him and his has made a most tender and happy impression on his spirits.

—The Festival given by the ladies of St. Joseph's Church in Price's Hall on Wednesday evening, for St. Joseph's Catholic Benevolent Society, was both pleasant and profitable. We believe that these annual reunions of the members of a parish, when properly conducted, are a source of great good from a social point of view. They bring young Catholics together, make them acquainted with one another, and thus draw them away from unsuitable companions—for some companions young people will and should have. The festival under consideration closed early, and was a most modest, seemly and joyous entertainment. St. Joseph's Society is of four years' standing, and in that

time has grown strong and done much good, paying out several hundred dollars in relief of invalid members. It is doing a good work for the parish of St. Joseph and for its own large membership.

—The force of contrast has been strikingly illustrated by two circumstances connected with the fire. One is the tall chimney of the steam-house, which seems so *very* tall since the College has disappeared from its front. Standing without relief among the little buildings that are left, it seems to have suddenly shot up into the blue sky. The other contrast to which we refer is the striking of the clock in the Church tower during the burning of the College. At twelve, at one, and at two the solemn strokes were sounded as usual, but with almost a supernatural effect upon the ear, as if the clock of eternity were knelling the conflagration of the globe and the destruction of all things. Time marked its ceaseless course through the terrible burning, even as it had done in the hours of peace, study and prayer. We shall never forget that bell, unruffled and peaceful, as it was heard, and barely heard, amid the crackling and roaring of the flames, the falling of walls, the noise of the engine, the rushing and hissing of water and the loud shouts of men—the peaceful but appalling sound of these sweet church bells striking the hours of God's ever passing time, His quiet, all-embracing Eternity.

—We are glad to find in the following, which we take from the *Catholic Review* of this week, indications of substantial prosperity on the part of a newspaper which is a credit to American Catholic journalism:—Visitors to the offices of *The Catholic Review*, in Barclay street, this week, will find them in a state of confusion, owing to the presence of carpenters, painters, kalsominers, and the other necessary aids and evils of moving time. Our business has made such advances during the past two years that we have been seriously cramped for office room. As, happily, it gives promises of growing in extent as well as in utility, we have taken additional premises which will enable us to separate entirely the business and editorial departments, and which will give ample room to each. When our business offices are fitted up, they will be as commodious and as handsome as those of any weekly newspaper in the land. In the increased space at our disposal in the editorial department, we hope to gather together a library of reference, for the use of *The Catholic Review*, which will, we hope, eventually possess every work of the kind that it needs or desires. It has already acquired the nucleus of such a collection, although seven years ago, when it began, it had not more than a dictionary. Its absence was one of the difficulties we have had to contend against in raising *The Catholic Review* to its present position, and its acquisition will, we trust, be not merely of benefit to the editors and writers of this paper, but also to a far wider circle, both at home and abroad.

—The *Tolono Weekly Herald* of May the 30th publishes the following account of Mr. J. J. Quinn's lecture in aid of his *Alma Mater*, which we know the boys of '79-'80 will be glad to see:

James J. Quinn lectured on the "Literary, Political and Moral Character of the Middle Ages," at the Catholic church, last Sunday evening. He prefaced his lecture with a few well chosen remarks on educational matters in general and the University of Notre Dame in particular. The lecture itself was a splendid piece of composition from a literary point of view, and was delivered in a manner so graceful and yet so energetic as to be both exceedingly interesting and forcible. The sentiment of the lecture was such as the speaker's education and convictions would naturally dictate, and was heartily endorsed by the larger part of the audience, while a few, of course, could not agree with him in some matters of opinion. But no one could please all of a mixed assembly and speak honestly and fearlessly, as all felt that he did, upon the subject which he treated. At the close of the lecture he thanked the audience in a manner so gracious and hearty that every one felt especially complimented for his or her presence.

This was Mr. Quinn's first public appearance as a lecturer in Tolono. He has been raised here from boyhood, and is well known to all our people. He has completed two courses at the University of Notre Dame, and last year received the gold medal for work in history at that institution. He is an enthusiastic student of history, which accounts for the subject he chose for his lecture. The audience was large, attentive and appreciative, and all were highly gratified with the splendid success of the lecture. The receipts were about \$55, from an

admission fee of twenty-five cents each. The net result is about \$50, which will be contributed to help rebuild the burned University of Notre Dame.

Mr. Quinn will repeat his lecture in Ivesdale, Champaign and Danville within a month or two.

Letters, etc.

ST. JOSEPH'S CHURCH,
LA PORTE, IND., May 28, 1879.

DEAR FATHER CORBY:—Permit me to place a few thousand bricks in the rising walls of the new University of Notre Dame by accepting the enclosed money order for \$20. As the resurrection of the good is always glorious, that of Notre Dame is sure to be. *Deo favente.*

Yours truly in Christ,

REV. J. F. OECHTERING, Pastor.

[The following is from a zealous missionary and eminent scientist of the Society of Jesus who takes a great interest in natural history and kindred sciences. A short time ago, when our excellent friend visited the Museum and the various Cabinets at Notre Dame, he or ourselves little thought that in a few brief months all would be reduced to a heap of ashes. *Ilias malorum; sed dum spiro, spero.*]

BIG RAPIDS, MICH., May 27, 1879.

VERY REV. W. CORBY, President University of Notre Dame.

VERY REV. AND DEAR FATHER:—I deeply condole with you and all the Fathers in that great affliction and trial with which the Lord in His inscrutable goodness and wisdom has visited you. As a little token of it, I send you herewith enclosed a post-office order for \$10, and hope to help your Museum with some good specimens, which I promise to give you if a new University be erected. Meanwhile please accept the expression of the deepest and heartiest feelings of respect and affection which I have in my heart for you and for the whole Community, in the Sacred Hearts of Jesus and Mary.

Your humble and devoted servant in Christ,

FRANCIS X. SHULAK, S. J.

The following beautiful letter is from our General Procurator in Rome:

ROME, May 17, 1879.

VERY REV. FATHER GENERAL:—What a terrible shock it must have been to you when you heard of the fatal catastrophe at Notre Dame! All your friends and acquaintances here sympathize deeply in your great loss. Among them His Eminence Cardinal Simeoni, Prefect of the Propaganda and Protector of our Congregation, Prof. de Angelis and Rev. F. Hayes. His Eminence told me he intends writing you a letter, expressive of his sympathy in so severe a trial for your Reverence and for the entire Congregation. He asked me if the Catholics of America would not contribute to rebuild what the fire has destroyed? From my knowledge of the American spirit I did not hesitate a moment in answering him that they were too generous not to aid in raising from its ashes the University of Notre Dame.

My Very Rev. Father, I feel deeply your great trial and the grief it must cause you to see the work of so many years swept from its foundation. Assuredly it is a great trial to the whole Congregation of the Holy Cross, but by bearing it with patience and resignation God will reward those who conform to His holy will. How often have you not thus consoled us all?

Receive, my Very Rev. Father, the assurance of the sincere attachment of

Your devoted son,

FERDINANDO P. BATTISTA, C. S. C.

Very Rev. Father General has received the following most affecting letter:

181 MADISON AVENUE,
NEW YORK, May 28, 1879.

VERY REV. FATHER SORIN:—In the name of my dead boy, my only son, Theodorus Bailey Jones, I enclose ten dollars towards rebuilding the University of Notre Dame, and beg you to put his name down among the benefactors of the University, that his soul may have the benefit of the

Masses said for them. It is part of his own money in the savings bank. He was fifteen years, five months and seventeen days old. He died at school on the 27th of March, during a thirty days' prayer I was making to Our Lady of Lourdes for his soul; his funeral took place on the 30th day, so I would like my gift in the honor of "Our Lady of Lourdes" and St. Joseph. Would it be too much for you to acknowledge the receipt of the money? and will you please excuse the lead pencil, as I am confined to my bed and have not even been able to speak for three years?

Most sincerely yours,

MRS. WALTER R. T. JONES.

[Among the various sympathetic letters lately received from France, none is more touching for me than the following, coming as it does, from the first ecclesiastical Superior under whose paternal direction I spent the happiest years of my life, from 1830-34, in the celebrated College of Précigné, where the venerable writer and admirable priest has ever since been the most popular of presidents. When I was 15 he was only 25. Ever since, I almost worshipped the holy man. Many a time when in France I visited him, and each time with increasing delight. May God bless him for his kind spontaneous remembrance of one of his old pupils now so severely tried.]

E. S.

PRÉCIGNÉ, May 23, 1879.

Is it true, my dear Father, that your magnificent institution of Notre Dame is no more? The result of so many prayers and labors, and which God has so evidently blessed, destroyed in a few hours? I feel the weight of this blow. There is no one who would not be disheartened in such circumstances, and with reason; but you—you are a man of faith—you are a man of God. Having bowed your head under the hand that has tried you so severely, you look up again with confidence. It was God's work more than yours. Notre Dame will arise like the phoenix from its ashes and be more beautiful than before.

Yes, it was the devil who brought about this disaster. He must, indeed, be in great fear of you. But he has gone only so far as God allowed. How great must your faith and courage be that God, who tempers the blast to the shorn lamb, should have thought you worthy of so great a trial! This thought consoles me, and it should strengthen you.

God is with you, my dear friend. He has before this helped you out of great difficulties; He has not abandoned you; the future is in His hands, as was the past. You least of all should hesitate. Courage, then; courage. This misfortune will quicken the zeal of your children; they will press closer to you to console and support you. God will be glorified, and the devil will again be covered with confusion. My sympathy is all yours, and I earnestly recommend you to God.

Yours, etc.,

A. BOUTTIER.

[From a long and interesting private letter lately received by a friend from the Rev. H. Scanlan of Silver Reef, Utah Territory, we are permitted to take the following extract.]

"I have felt very bad over the loss of Notre Dame, and would have written a letter of sympathy to poor Father Sorin but I considered sympathy only a mockery in such a trying hour. I had no substantial sympathy—the kind he really needs—to offer him. But if you can spare \$100 you will please me much by sending it to him and telling him that I hope he will accept this little mite (personal), and I only regret that my poor circumstances, my own personal obligations, do not allow me to add another 0 to the above.

Yours, etc.,

H. SCANLAN.

The following, from a venerable *religieuse* in the Island of Saints—a niece of the great O'Connell—shows that Notre Dame's misfortune has awakened sympathetic echoes on the other side of the Atlantic as well as in our own country:

ST. JOSEPH'S PRESENTATION CONVENT,
MILL STREET, May 14th, 1879.

DEAR BROTHER BONAVENTURE:—Our dear Rev. Mother and community truly sympathize with your respected Superiors and the Fathers and Brothers in the dreadful accident that resulted in the burning of your magnificent University. I cannot express my regret, and

can scarcely think of anything else. It was most fortunate it did not occur in the night or you would all have been burned or killed. It is dreadful to think of it! What must it be to have seen it! May Almighty God comfort you all! You will have our poor prayers that you may soon have your University rebuilt. . . . I was delighted to hear that your beautiful Church and the *Ave Maria* office escaped. . . . We were glad to hear of dear Mother Angela, and all she did for you; please remember us most affectionately to her and Sister Cecilia. . . .

We were also glad to learn that our Bishop's nephew graduated. The Bishop will be here in June.

I remain yours in the Sacred Heart,

SISTER MARY GERTRUDE McCARTIE.

The following kindly letter has been received by Father Hudson from a clergyman of the Episcopal Church in a neighboring State. The spirit of Christian sympathy which pervades it at once discloses the heart of the writer. There is a serious joy in an affliction which brings us such tokens of friendship and brotherhood; on receiving them it seems good to have suffered.

— — —, April 29, 1879.

MY DEAR FRIEND:—I cannot thank you sufficiently for taking the trouble, in the midst of your unusual occupation and perplexity, to send me the paper which I received last night. I had seen accounts in the Chicago papers, which reached me the day before, of the terrible disaster which had overtaken your beautiful home. Thank God that amidst the wreck the glorious sanctuary was spared!

I have only time for a line now, but I hope to see you in the course of the next month. I intend to start for Chicago on next Monday, and if it is a possible thing shall make a visit to you during the few weeks that I can spare from my parish here.

May God be with you all in your affliction, giving you comfort and material aid for your necessities.

As ever, yours sincerely,

UNITED STATES INTERNAL REVENUE,
COLLECTOR'S OFFICE, DISTRICT OF COLORADO,
DENVER, May 15th, 1879.

PROF. J. A. LYONS, University of Notre Dame, Ind.

MY DEAR PROFESSOR:—Words fail to express my astonishment and sorrow on learning of the destruction of the dear old University. I hope her many sons will come forward in this hour of trial, and with generous hearts again lift her to the elevated place that she has always occupied among the institutions of learning of this country. Please have my SCHOLASTIC forwarded to the above address, so that I may keep well posted regarding the movements at Notre Dame.

Yours respectfully,

J. C. HEINZ (Com'l, 1871).

Roll of Honor.

JUNIOR DEPARTMENT.

J. Browne, T. Devitt, M. Foote, R. Le Bourgeois, R. O'Connor, K. Scanlan.

MINIM DEPARTMENT.

N. P. Nelson, H. C. Snee, H. A. Kitz, J. M. Courtney, J. Chaves, I. C. Williams, C. Perry, J. S. McGrath, A. Rheinboldt, C. M. Crowe, J. S. Courtney, L. J. Young, C. Young, P. S. Fitzgerald, G. Tourtillotte, C. Long, F. K. Parsons, C. Welty, E. A. Howard, H. Bachmann, E. Chirhart, W. S. Coghlin, T. McGrath, J. J. Gordon.

Class Honors.

MINIM DEPARTMENT.

C. M. Long, W. A. Coghlin, H. C. Snee, G. J. Rhodius, G. Woodson, F. Mattes, J. Chaves, L. J. Young, P. Nelson, G. Tourtillotte, J. S. McGrath, P. S. Fitzgerald, E. A. Howard, F. K. Parsons, C. M. Crowe, J. A. Crowe, C. Perry, J. J. Gordon, H. I. Bachmann, A. Chirhart, C. J. Welty, W. V. O'Mally, H. A. Kitz.

Saint Mary's Academy.

—Visitors during the week were: Mr. P. Gibbons Mr. O'Brien, South Bend, Ind.; Mrs. J. Mark, Plymouth, Ind.; Mr. E. D. Sanborn, Norwalk, Ohio; Mr. George H. Angell, Mr. Geo. F. Book, Elkhart, Ind.; Mr. Geo. M. Sanborn, Norwalk, Ohio; Mrs. M. D. Shelly, Mrs. A. E. Banks, Cassopolis, Mich.; Mrs. S. Hamblin, Mishawaka, Ind.; Mrs. Frank Kenyon, Sturgis, Mich.; Mrs. A. G. Hoadley, Mrs. S. H. Hoadley, Niles, Mich.; Dr. J. A. Ryan and wife, Valparaiso, Ind.; Mrs. N. A. Ryan, Misses L. and E. Ryan, South Bend, Ind.; Mrs. G. T. Cogswell, Detroit, Mich.; Mr. James Cunnea and wife, Morris, Ill.; Mr. B. Shoener, Mr. Amerander, Philadelphia, Penn.; Mr. A. Ahern, Alexanria, Va.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses Hope Russell, Ida Fisk, Sarah Moran.

1ST SENIOR CLASS—Misses Teresa Killelea, Clara Silverthorn, Eleanor Keenan, Annie Maloney, Ellen McGrath, Rebecca Neteler, Zoé Papin, Sarah Hambleton, Mary Birch, Annie Woodin, Mary Casey.

2D SR. CLASS—Misses Angela Ewing, Ellen Galen, Catharine Danaher, Philomena Wolford, Mary Sullivan, Annie Ryan, Adelaide Kirchner, Catharine Ward, Adella Gordon, Annie Cavenor, Mary Plattenburg, Emma Shaw, Harriet Buck, Mary Brown, Catharine Lloyd, Grace Glasser.

3D SR. CLASS—Misses Pauline Hills, Henrietta Rosing, Angela Dillon, Alicia Donelan, Anna Cortright, Adella Geiser, Agnes Joyce, Martha Wagner, Catharine Hoadley, Lucie Chilton, Catharine Claffey, Annie McGrath, Louisa Neu, Mary Usselman, Josephine Mitchell, Ellena Thomas.

1ST PREPARATORY CLASS—Misses Mary Fitzgerald, Marie Dallas, Mary Feehan, Mary Mullen, Kathleen Wells, Caroline Gall, Ollie Williams.

2D PREPARATORY CLASS—Misses Teresa Zahm, Johanna Baroux, Annie Orr, Lillie Lancaster, Mary Campbell, Edith Botsford.

2D DIV.—Misses Mabel Hamilton, Julia Butts, Bridget Kelly, Ellen Kinzie.

JR. PREP. CLASS—Misses Sabina Semmes, Celestine Lemontey, Hattie Arlington, Julia Wells, Matilda Kildaire, Maud Casey, Mary Lyons, Marie Mc.N. Garrity.

1ST JR. CLASS—Misses Elise Lavoie, Mary Chirhart, Ada Clarke, Elizabeth Consadine, Jessie Pampel, Minnie Fisk, Elise Papin.

LATIN CLASS—Misses Semmes and Hills.

FRENCH.

1ST CLASS—Misses Clara Silverthorn, Eleanor Keenan, Ellen McGrath, Annie McGrath.

2D DIV.—Misses Henrietta Rosing, Ellen Galen, Marie Dallas, Elise Lavoie, Celestine Lemontey.

2D CLASS—Misses Iorantha Semmes, Zoé Papin, Ella Mulligan, Grace Glasser.

3D CLASS—Misses Angela Ewing, Martha Wagoner, Emma Shaw, Mary Casey, Mary Birch.

2D DIV.—Misses Louisa Neu, 100; Annie Cavenor, Mary Brown, Annie Maloney, Annie Cortright, Julia Butts, Mary Campbell, Linda Fox.

4TH CLASS—Misses Philomena Wolford, Mary Feehan, Johanna Baroux, Annie Ryan, Ollie Williams, Mary Sullivan, Mary English, Ada Clarke, Anne Orr, Margaret Cleghorn, Sophie Papin, Elise Dallas.

2D DIV.—Misses Sabina Semmes, Josephine Mitchell, Ellen Hackett.

GERMAN.

1ST CLASS—Misses Adelaide Geiser, Adelaide Kirchner, Caroline Gall, Rebecca Neteler, Mary Usselman, Annie Loescher.

2D CLASS—Misses Elizabeth Walsh, Adella Gordon, Martha Pampel.

3D CLASS—Misses Minna Loeber, Ina Capelle, Charlotte Van Namee, Catharine Claffey.

4TH CLASS—Misses Alice Donelan, Catharine Hoadley, Catharine Ward, Agnes Joyce, Mary Fitzgerald.

CONSERVATORY OF MUSIC.

GRADUATING CLASS—Misses Adella Geiser, Clara Silverthorn, Elizabeth Kirchner, Minerva Spier.

1ST CLASS—Miss Ellen Galen.

2D DIV.—Miss Eleanor Keenan.

2D CLASS—Misses Adella Gordon, Harriet Buck, Angela Dillon.

2D DIV.—Misses Mary Usselman, Mary Sullivan, Henrietta Rosing, Teresa Killelea, Louisa Neu.

3D CLASS—Misses Annie McGrath, Mary Brown, Adelaide Kirchner, Mary Campbell, Emma Lange, Catharine Hoadley.

2D DIV.—Misses Mary McGrath, Elizabeth Walsh, Caroline Gall, Catharine Hackett, Anna Maloney.

4TH CLASS—Misses Annie Cortright, Mary Mullen, Marie Dallas, Mary English, Emma Shaw, Kathleen Wells, Iorantha Semmes, Catharine Martin, Margaret Piersol, Hattie Kinney.

2D DIV.—Misses Ann Leydon, Zoé Papin, Angela Ewing, Ellen Hackett.

5TH CLASS—Misses Martha Pampel, Annie Woodin, Mabel Hamilton, Annie Cavenor, Ida Torrent, Josephine Mitchell, Della McKerlie, Marie Plattenburg, Charlotte Van Namee, Laura French.

2D DIV.—Misses Mary Garrity, Annie Jones, Sarah Purdy, Mary Birch, Linda Fox, Mary Mulligan, Minna Loeber, Elizabeth Schwass, Agnes Joyce, Mary Hake, Eleanor Thomas, Paulina Hills, Catharine Danaher, Matilda Kildaire, Catharine Claffey.

6TH CLASS—Misses Mary Casey, Bridget Kelly, Julia Wells, Maud Casey, Rebecca Neteler, Annie Orr, Ellen Cavanagh, Elise Dallas, Mary Feehan, Ellen Mulligan.

2D DIV.—Misses Agnes McKinnis, Catharine Lloyd, Johanna Baroux, Alicia Donelan, Philomena Wolford, Lucie Chilton, Annie Ryan, Grace Glasser, Mary Fitzgerald, Ellen Kinzie, Catharine Ward, Julia Barnes, Lilly Lancaster, Mary Tam.

7TH CLASS—Misses Elise Papin, Mary Chirhart, Isabella Hackett.

8TH CLASS—Misses Blanche Garrity, Martha Zimmerman, Ada Clarke, Manuelita Chaves, Angela Watson.

2D DIV.—Misses Ellen Lloyd, Emma Fisk, Julia Butts.

9TH CLASS—Misses Celestine Lemontey, Annie Loescher, Harriet Arlington.

HARP—2D CLASS—Miss Ellen Galen.

3D CLASS—Misses Angela Dillon, Iorantha Semmes, Mary Brown, Mary Campbell, Annie McGrath.

VOCAL DEPARTMENT.

1ST CLASS—Miss Elizabeth Kirchner.

2D DIV.—Miss Adelaide Kirchner.

2D CLASS—Misses Clara Silverthorn, Mary Usselman, Adella Gordon.

3D CLASS—Misses Catharine Hackett, Adelaide Geiser.

4TH CLASS—Misses Mary Casey, Emma Shaw, Zoé Papin, Mary Sullivan, Mary Birch, Angela Ewing, Harriet Buck.

5TH CLASS—Misses Sarah Purdy, Mary English, Annie Jones, Mary Mulligan, Della McKerlie, Iorantha Semmes, Mary Plattenburg, Mary Hake, Ina Capelle, Ella Cavanagh, Katie Martin, Laura French, Martha Wagoner, Edith Botsford, A. Loescher.

ART DEPARTMENT.

DRAWING.

3D CLASS—Misses Mary Sullivan, Catharine Campbell, Julia Butts, Sophie Papin, Iorantha Semmes, Mary English, Maud Casey, Sarah Purdy, Angela Ewing, Minna Loeber, Ellen Mulligan.

PAINTING IN WATER-COLORS.

2D CLASS—Misses Marie Plattenburg, Teresa Killelea, Mary Campbell, Marie Dallas, Angela Dillon, Laura French, Ellena Thomas, Elizabeth Schwass.

OIL-PAINTING.

1ST CLASS—Misses Emma Lange, Elizabeth Kirchner.

2D CLASS—Misses Harriet Buck, Agnes Joyce, Rebecca Neteler, Sarah Moran, Sarah Hambleton.

3D CLASS—Misses Hope Russell, Anna Cortright.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses Teresa Zahm, Martha Pampel, Ollie Williams, Catharine Danaher, Lucie Chilton, Catharine Campbell, Elizabeth Walsh, Ina Capelle, Josephine Mitchell, Mary Fitzgerald, Martha Wagoner, Bridget Kelly, Mabel Hamilton, Ellen Kinzie, Annie Jones.

JUNIOR DEPARTMENT.

Misses Annie McGrath, Sophie Papin, Catharine Campbell, Laura French, Maud Casey, Catharine Claffey, Charlotte, Van Namee, Julia Wells, Annie Orr, Margaret Cleghorn, Elise Dallas, Ella Mulligan, Agnes McKinnis, Linda Fox, Matilda Kildaire, Annie Leydon, Jessie Pampel, Johanna Baroux, Mary Lyons, Blanche Garrity, Mary Garrity, Ada Clarke, Teresa Haney, Manuelita Chaves, Elizabeth Consadine, Mary Chirhart, Mary Feehan, Mary Paquette, Isabella Scott, Lillie Lancaster, Celestine Lemontey, Minnie Cox, Lorena Walsh.

PLAIN SEWING.

1ST CLASS—Misses Mary Usselman, Mary Birch, Louisa Neu, Ina Capelle, Catharine Danaher, Julia Barnes, Annie Loescher, Catharine Lloyd, Henrietta Rosing, Sarah Moran, Ollie Williams, Teresa Killelea, Lucie Chilton, Adella Gordon, Elizabeth Walsh, Adelaide Kirchner, Mary Mullen, Annie Ryan, Zoé Papin, Mary Brown, Teresa Zahm, Mary Plattenburg, Annie Cavenor, Emma Lange, Martha Pampel, Elizabeth Schwass.

For politeness, neatness, order, amiability and correct deportment, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses Hope Russell, Sarah Moran, Ida Fisk, Louisa Kelly, Clara Silverthorn, Rebecca Neteler, Mary Birch, Teresa Killelea, Zoé Papin, Emma Lange, Adella Gordon, Ellen Galen, Catharine Hackett, Mary Brown, Mary Plattenburg, Elizabeth Kirchner, Catharine Danaher, Annie Ryan, Catharine Ward, Mary Sullivan, Philomena Wolford, Grace Glasser, Annie Cavenor, Harriet Buck, Iorantha Semmes, Mary Usselman, Lucie Chilton, Henrietta Rosing, Adella Geiser, Angela Dillon, Alicia Donelan, Anna Cortright, Annie Jones, Ellena Thomas, Agnes Joyce, Louisa Neu, Josephine Mitchell, Martha Wagoner, Pauline Hills, Catharine Hoadley, Mary Mullen, Minna Loeber, Ina Capelle, Kathleen Wells, Mary English, Mary Fitzgerald, Mary Tam, Caroline Gall, Martha Pampel, Ollie Williams, Catharine Martin, Margaret Piersol, Teresa Zahm, Mary Campbell, Mary Hake, Ida Torrents, Mabel Hamilton, Bridget Kelly, Sarah Purdy, Edith Botsford, Annie Loescher, Ella Wright, *par excellence*. Misses Ellen McGrath, Annie Woodin, Annie Maloney, Eleanor Keenan, Elizabeth Walsh, Adelaide Kirchner, Emma Shaw, Julia Barnes, Ellen Kinzie, Della McKerlie, Effie Attwood.

JUNIOR DEPARTMENT.

Misses Angela Ewing, Annie McGrath, Ellen Mulligan, Catharine Claffey, Marie Dallas, Linda Fox, Agnes McKinnis, Johanna Baroux, Annie Orr, Lillie Lancaster, Maud Casey, Marie McN. Garrity, Sabina Semmes, Hattie Arlington, Elise Lavoie, Mary Chirhart, Mary Paquette, Elizabeth Consadine, *par excellence*. Misses Margaret Cleghorn, Julia Butts, Ellen Hackett, Matilda Kildare, Celestine Lemontey, Ada Clarke, Jessie Pampel, Elise Papin, Isabella Scott.

—Tennyson, the poet laureate, is visiting his brother poet, Aubrey De Vere, at Limerick, Ireland. He intends introducing the siege of Limerick and some of its heroes in his next poem.

—This year a black priest leaves for Abyssinia. He was ordained last October in Rome. In his infancy he had been stolen from his home, and sold as a slave. From one master he had passed to another, subjected to kind treatment at times, but often maltreatment, till at last he was redeemed by a Catholic, and an Italian lady took care of him till he entered the seminary at Vienna, established for the education of negroes. Thence he went to the Propaganda, and will now go forth to evangelize his countrymen.

—The completion of the new Acme edition of *Chambers's Cyclopædia of English Literature* will mark an epoch in the experience of many lovers of good books. The announcement that they would publish a work of such superior excellence, in a form so convenient and so entirely becoming to one of such high merit, at a price only nominal when compared with that of similar books generally, was more than a surprise to reading people. It was generally supposed to be an undertaking impossible of accomplishment, except at great loss of money, and many who knew the excellent standing of the publishers feared that they had undertaken too much, and would never be able to complete the work. But it seems they knew their ground; they have not only fulfilled their promise to the public, but by undertaking and accomplishing something so extraordinary have attracted the attention of almost the entire reading community to themselves and their various literary enterprises, and have secured a sale for the work itself beyond precedent in the history of bookselling, and so great that it is really remunerative. This month, with a view to extending the sale as greatly as possible, they offered to send sample volumes for examination, with privilege of immediate return if not wanted, or of purchasing the remainder if found satisfactory, as they unquestionably will be by all who appreciate what is choicest in literature. Prices of sample volumes, postpaid, in paper, 15 cents; cloth, 25 cents; half morocco, gilt top, 8 vol. edition, 50 cents; half morocco, gilt top, 4 vol. edition, 75 cents. They also send free, on request, to any one, descriptive catalogue of this and several hundred other standard and valuable publications which they sell at prices far below usual rates. American Book Exchange, publishers, 55 Beekman street, New York.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

NOV. 10, 1878.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side.)

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1 Fast Ex.	No. 7 Pac Ex.	No. 3, Night Ex	No. 5, Mail.
Pittsburgh,..... LEAVE	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 A.M.	10.12 "	2.55 "	7.45 "
Alliance,.....	3.10 "	12.50 P.M.	5.3' "	11.00 "
Orrville,.....	4.50 "	2.26 "	7.1' "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.2' "	3.11 "
Crestline,..... ARRIVE	7.30 "	5.15 "	9.45 "	3.50 "
Crestlin..... LEAVE	7.50 A.M.	5.40 P.M.	9.55 P.M.	.....
Forest.....	9.25 "	7.35 "	11.25 "	.....
Lima.....	10.40 "	9.00 "	12.25 A.M.	.....
Ft. Wayne,.....	1.20 P.M.	11.55 "	2.40 "	.....
Plymouth,.....	3.50 "	2.46 A.M.	4.55 "	.....
Chicago,..... ARRIVE	7.00 "	6.00 "	7.53 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Atlan.Ex.	No. 8, Mail.
Chicago..... LEAVE	9.10 P.M.	8.30 A.M.	5.15 P.M.	.....
Plymouth,.....	2.46 A.M.	11.48 "	8.55 "	.....
Ft. Wayne,.....	6.55 "	2.25 P.M.	11.30 "	.....
Lima,.....	8.55 "	4.20 "	1.30 A.M.	.....
Forest,.....	10.10 "	5.27 "	2.33 "	.....
Crestline,..... ARRIVE	11.45 "	6.55 "	4.05 "	.....
Crestline,..... LEAVE	12.05 P.M.	7.15 P.M.	4.15 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.45 "	4.55 "	6.55 "
Orrville,.....	2.26 "	9.38 "	7.00 "	9.15 "
Alliance,.....	4.00 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,.... ARRIVE	7.30 "	2.30 "	12.15 P.M.	3.30 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday

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L. S. & M. S. Railway.

On and after Sunday, Nov. 10, 1878, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 30 p. m.; Buffalo 8 05 p. m.

11 05 a. m., Mail, over Main Line, arrives at Toledo, 5 25 p. m.; Cleveland 10 10 p. m.; Buffalo, 4 a. m.

12 16 p. m., Special New York Express, over Air Line; arrives at Toledo 5 40 p. m., Cleveland 10 10 p. m.; Buffalo 4 a. m.

9 12 p. m., Atlantic Express, over Air Line. Arrives at Toledo 2 40 a. m.; Cleveland, 7 05 a. m.; Buffalo, 1 10 p. m.

4 50 and 4 p. m., Way Freight.

GOING WEST.

2 43 a. m., Toledo Express. Arrives at Laporte 3 35 a. m., Chicago 6 a. m.

5 05 a. m., Pacific Express. Arrives at Laporte 5 50 a. m., Chicago 8 20 a. m.

4 50 p. m., Special Chicago Express. Arrives at Laporte 5 40, Chicago 8 p. m.

8 03 a. m., Accommodation. Arrives at Laporte 9 05 a. m.; Chicago, 11 30 a. m.

7 30 and 8 03 a. m., Way Freight.

F. C. RAFF, Ticket Agt., South Bend.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Division., Chicago.

CHARLES PAINE, Gen'l Supt.

Indianapolis, Peru & Chicago RAILWAY.

Time Table, in Effect MAY 1, 1879.

Going North.		STATIONS		Going South.	
		ARRIVE	LEAVE		
1.40 a. m.	3.20 p. m.	- -	- -	9.35 a. m.	8.05 p. m.
12.55 "	2.30 "	- -	- -	10.25 "	8.55 "
12.28 "	2.03 "	- -	- -	10.45 "	9.20 "
12.07 "	1.44 "	- -	- -	11.10 "	9.47 "
11.27 p. m.	1.07 "	- -	- -	11.47 "	10.33 "
10.31 "	12.10 "	- -	- -	12.40 p. m.	11.32 "
9.55 "	11.26 a. m.	- -	- -	1.17 "	12.12 a. m.
9.25 "	10.47 "	- -	- -	2.00 "	12.40 "
9.03 "	10.26 "	- -	- -	2.22 "	1.01 "
8.33 "	9.56 "	- -	- -	3.00 "	1.35 "
7.52 "	9.13 "	- -	- -	3.38 "	2.16 "
7.10 "	8.30 "	- -	- -	4.25 "	3.03 "
6.10 "	7.25 "	- -	- -	5.25 "	4.00 "
		- -	- -	10.00 "	8.15 "
		- -	- -	10.45 "	8.20 "
		- -	- -	7.30 a. m.	5.00 p. m.

PERU & INDIANAPOLIS EXPRESS.

Leave Peru 6.10 a. m. - - - - Arrive Indianapolis 9 35 a. m.

" " 9.00 " " " 12.00 noon.

RETURNING

Leave Indianapolis 12 25 p. m., - - - - Arrive Peru 3.50 p. m.

11.10 " " " 2.55 a. m.

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	Arrive.	Leave.
Kansas City and Denver Express via Jack-		
sonville, Ill., and Louisiana, Mo.....	3 40 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via		
Main Line.....	7 30 am	9 00 pm
Peoria Day Express.....	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.....	7 30 am	9 00 pm
Chicago and Paduch Railroad Express.....	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex	3 40 pm	12 30 pm
Joliet Accommodation.....	9 20 am	5 00 pm
J. C. McMULLIN, Gen. Manager. J. CHARLTON, Gen. Pass. Agt.		

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Time Table—Nov. 11, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Night Express.
Lv. Chicago - - -	7 00 a. m	9 00 a. m	4 00 p.m	5 15 p.m.	19 00 p.m
“ Mich. City - -	9 25 “	11 10 “	6 35 “	7 40 “	1 15 “
“ Niles - - - - -	10 45 “	12 15 p.m	8 12 “	9 00 “	12 35 a.m
“ Kalamazoo - -	12 33 p.m	1 40 “	10 00 “	10 26 “	2 17 “
“ Jackson - - -	3 45 “	4 05 “		12 50 a.m.	4 45 “
Ar. Detroit - - -	6 48 “	6 30 “	*Jackson Express.	3 35 “	8 00 “
	*Mail	*Day Express.	5 40 a. m 8 40 “	†Pacific Express	†Evening Express.
Lv. Detroit - - -	7 00 a. m	9 35 a. m	4 45 p.m	9 50 p.m.	6 20 p.m
“ Jackson - - -	10 20 “	12 15 p.m		12 45 a.m.	9 40 “
“ Kalamazoo - -	1 13 p.m	2 38 “	4 30 a.m	2 53 “	12 35 a.m
“ Niles - - - - -	3 05 “	4 07 “	6 30 “	4 24 “	2 38 “
“ Mich. City - -	4 30 “	5 20 “	7 55 “	5 47 “	4 15 “
Ar. Chicago - - -	6 55 “	7 40 “	10 30 “	8 00 “	6 45 “

Niles and South Bend Division.

*GOING NORTH.			*GOING SOUTH.	
Lv. So Bend—	8 45 a.m.	6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
" N. Dame—	8 52 "	6 38 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 25 "	7 15 "	Ar. So Bend—	7 45 " 4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted

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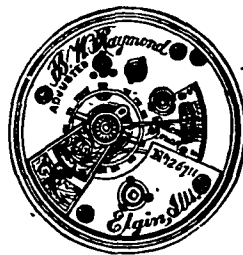
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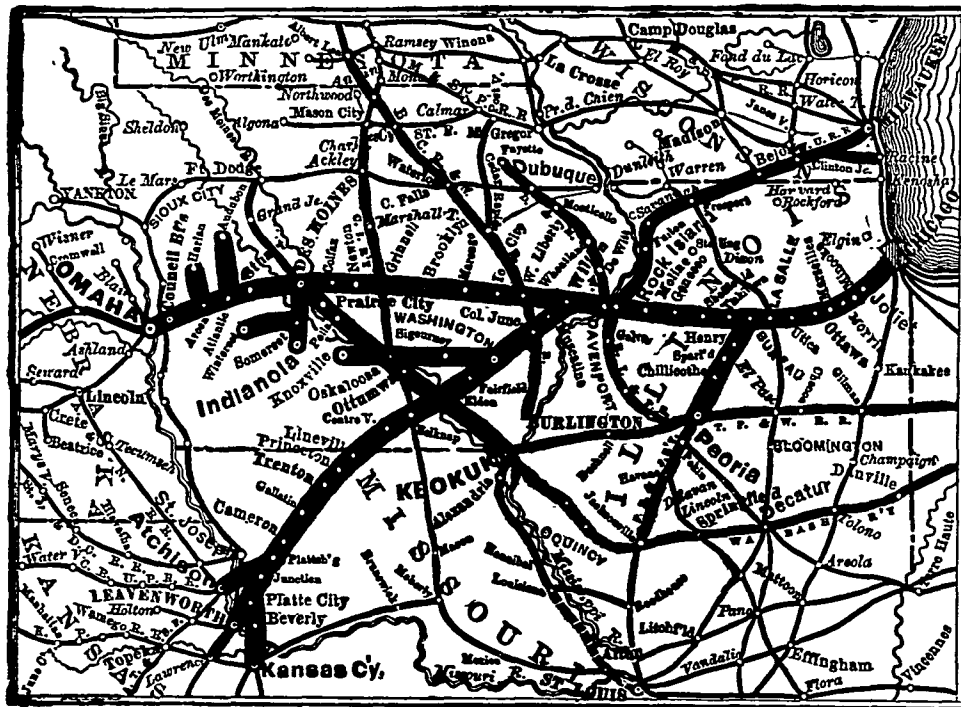
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